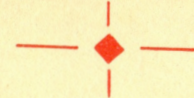


' DISCOVER A NEIGHBOR '



St. Luke's Church

• EPISCOPAL •

5421 GERMANTOWN AVE.
GERMANTOWN • PHILA. PA.

♦ WELCOMES YOU ♦



*150th
Anniversary*



ST. LUKE'S CHURCH, GERMANTOWN

Episcopal

(Founded 1811)

5421 Germantown Ave.
Philadelphia, Pa.

(Phone GE 8-9193)

SERVICES

Sundays

Holy Eucharist	7:30 A. M.
Holy Eucharist (omitted during summer)	9:30 A. M.
Holy Eucharist (Solemn)	11:00 A. M.
(10:00 A. M. during summer)	

Church School	9:00 A. M.
Nursery (Nurse on duty)	8:45 A. M.

Morning Prayer	10:45 A. M.
Vespers. Sermon, and Benediction - 1st Sunday	5:00 P. M.
(omitted during summer)	

Weekdays

Holy Eucharist (daily)	7:00 A. M.
Holy Eucharist (Tuesday and Thursday)	9:30 A. M.
Holy Eucharist (Prayer Book Holy Days)	9:30 A. M.

Healing service	Tuesdays after 9:30 A. M. Eucharist
Inquirer's class	Thursdays at 8:00 P. M. in Parish House
	October through May

Confessions	Saturdays 4:00 - 5:00 P. M.
	7:30 - 8:30 P. M.

DISCOVER A NEIGHBOR

Portrait of a Parish

ST. LUKE'S EPISCOPAL CHURCH, Germantown

150 Years Young!

by

Edward H. Mansley

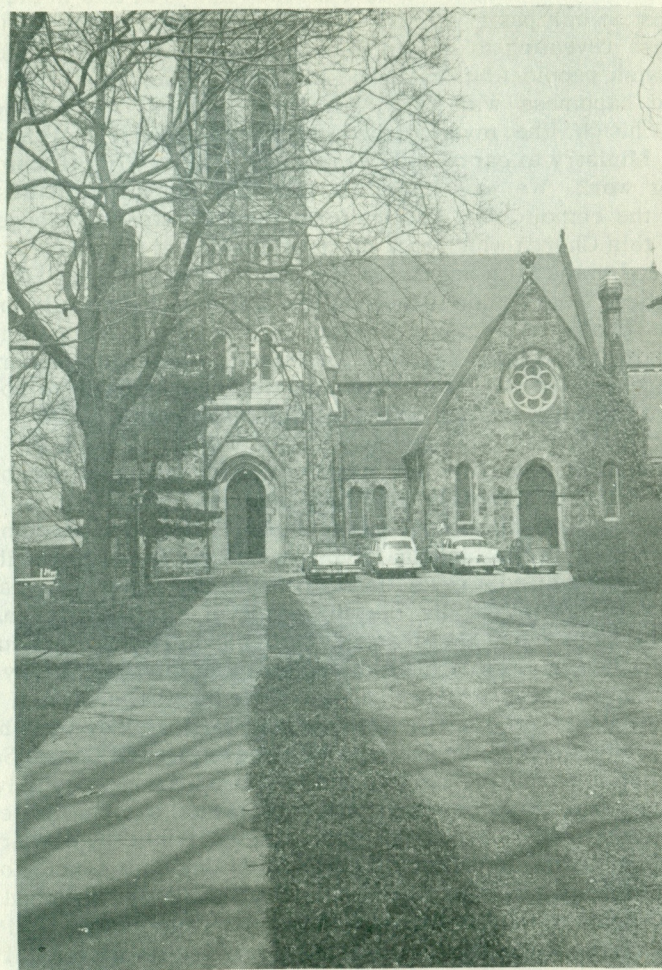
Discover a neighbor

One of the great mysteries of the city is the lack of communication among its people. Neighbor does not know next-door neighbor. Families living in adjoining apartments scarcely see each other and never speak. The man down at the end of the block hasn't the faintest idea as to what kind of church that is up at the other end of the block. People live and die, move in and move out daily, unknown and unbefriended, and no one cares. And so it is with St. Luke's Church, Germantown. People pass us daily, weekly and don't know us. Lifetime residents of Germantown there are who couldn't tell you where we are and how you get to us. Those who live and work around us haven't the faintest idea who or what we are. It is to these good people and to all the people of Germantown and of this city that we dedicate this parish portrait during our 150th anniversary.

Our Past

Certainly the very first question a stranger would ask about us would concern our past, where we came from and how we got here. We would want to answer him in several ways. First we would want to point to our unbroken succession of bishops back to the very beginnings of the Christian Church, the Twelve Apostles and our Lord Jesus Christ and say that we come from Him and from the great Catholic or Universal Church which He founded on the Apostles. Next we would want to point to our venerable Book of Common Prayer and the priceless English Liturgy it enshrines and say that we come from a reform of the Catholic Church in Europe which took place in England in the sixteenth century resulting in the Church of England, the first independent, free branch of the Catholic Church in Europe. Incidentally, it is these bishops and this reform that give us the name Protestant Episcopal, a name that these days misleads so many people as to our true Catholic nature.

But, getting down to what our stranger probably meant, we would finally want to say that we came from a meeting of dedicated Episcopal laymen of the then village of Germantown held on June 28, 1811. for the purpose of securing the regular performance of the English Liturgy in Germantown. Many of these devout Episcopal laymen have given their names to the Germantown area - such men as Thomas Armat (at whose house the meeting was held), James Stokes, Daniel Lammot, Jr., and Thomas Bringhurst. As a result of this meeting, the ministrations of a resident priest were ultimately obtained and the historic liturgy of the Church Catholic, the historic Christian worship of Almighty God, according to the use of the Episcopal Church in the United States has been offered regularly in Germantown ever since. The first church building was consecrated at the present location on August 27th, 1818, by the Right Reverend William White, the first (Anglican) bishop of Pennsylvania and, incidentally, chaplain of the Continental Congress during the Revolution. The present church building dates from 1876.



Our Faith

I am sure that the very next question our stranger would ask in this age of sectarian Christianity would be about our special form of Christianity, why we are not one of the other Christian bodies, what we stand for in distinction to them. We have already hinted at this in the above paragraphs on our past. We stand for Our Lord Jesus Christ, God in human flesh revealing to us the fulness of Almighty God, the Messiah of the Jewish people who makes possible to all men an eternal life of peace and happiness with God. We are Christians. We stand for the Catholic Church, the mystical body of Christ founded by Him on the Apostolic Ministry to carry on in each succeeding age His teaching and redeeming work. We are Catholics (but not Roman Catholics). We stand for the catholic (as distinct from the protestant or evangelical) reform of this Church which took place in England in the sixteenth century as found in the faith and order life and work of the many Churches of the Anglican Communion throughout the world and especially in their respective Books of Common Prayer. In this sense, and only in this sense are we protestant. We stand for freedom - self-government - in these Churches, but NOT self-determination of doctrine; we hold the Catholic Faith of the ancient, undivided Catholic Church.

Or we could summarize our stand as did our bishops assembled in Chicago in 1886, a summary (and only a summary) reaffirmed by all the archbishops and bishops of the Anglican Communion assembled at Lambeth Palace in England in 1888. We believe in the Holy Bible as the final record of God's revelation of Himself and His will to man and therefore (as interpreted by the consensus of all Christians and all parts of the Church and all ages of Christian history) the final authority as to Christian truth beyond which no part of the Church may go in teaching what is necessary for salvation. We believe, secondly, in the historic Creeds of the Church Catholic, set forth as they were before the present divisions in the Church. We believe that the Gospel Sacraments of Baptism and the Holy Communion are necessary to salvation as Our Lord taught; we believe in the sacramental system thus established, the expression of inward and spiritual truths by outward and visible signs; and we minister the seven Catholic Sacraments. Fourthly, we believe in the Apostolic Ministry of Bishops, Priests and Deacons as accepted in the Christian Church from its beginnings and in all its parts until the Reformation, a ministry deriving its sacerdotal power and teaching authority from the only source of that power and authority. Our Lord Jesus Christ, and the Twelve Apostles to whom He transmitted this power and authority.

Our Work

What do we do? First of all we worship the Lord. And, primarily, we worship the Lord in the Lord's own way, in the Sacrament of His Body and Blood which He instituted on the night in which He was betrayed, the Holy Communion. Here at St. Luke's, the Holy Communion (we call it by its historic names of the Holy Eucharist or Mass) is offered daily for the spiritual nourishment of the faithful and in thanks-



giving to God for all His many mercies and blessings; our religion is not simply a Sunday affair nor is it possible to worship God too much. On Sundays of course there are a number of celebrations of the Holy Eucharist; on Tuesdays and Thursdays and Holy Days of importance there are also additional celebrations. We believe that the Lord's worship should be offered with all the beauty and reverence that has become associated with it throughout the ages both as befitting the service of God and as part of our Anglican and Catholic heritage. We are "high" Church. St. Luke's is nationally known in our Church for the lead it has always taken in restoring to the Episcopal Church this precious Anglican and Catholic heritage which we possess.

Of no less importance than our worship is our teaching. In part, our worship is our teaching. The Liturgy in the language of the people is a constant means of teaching, a means surpassing in its cumulative, lifelong effect sermons and Church School classes, especially when it is accompanied with the historic wealth of Christian symbolism. But we certainly do not neglect the "sacrament" of the word or pulpit. The Sunday sermon lies at the very center of our Sunday worship coming as it does midway in the Solemn or principal (the late and sung) Mass on Sunday. Nor do we bow to anyone in the religious education of our children. The Church School is virtually a fully organized parish in itself. Every Sunday morning the children gather for their own instructed celebration of the Holy Eucharist. After thus worshipping and learning together, the individual classes go to their rooms for more intensive instruction suitable to their age and school grade. For adults there is a "Bible" class on Sundays and the Inquirers Class conducted on weekday evenings during the Fall, Winter and Spring. This latter teaching activity, though new, has proved quite popular; it is open to the congregation but is conducted primarily for those wishing to be Confirmed in the Episcopal Church and for the simply curious. As much as anything however, our teaching is carried on in the day to day contacts of the clergy with groups and individuals and in the steady flow of letters, bulletins and the monthly parish paper, the Evangelist.

Finally there is that area of parish work which we may call simply the ministry. There are the confessions of penitents to be heard and the Sacrament of Absolution to be given. There are the Sacraments of Holy Baptism and Holy Matrimony to be performed. There is the Sacrament of Holy Unction to administer to the sick and dying and there are the dead to bury. There is the constant counselling of the souls lost in myriad difficulties, problems, troubles and sins. The clergy visit Germantown Hospital weekly to minister to the spiritual needs of Episcopalians there. One week out of every month is largely taken up with the carrying of the Holy Communion to the many shut-ins to whom we minister. There are the weekly calls on the sick to be made and the ordinary routine pastoral calls which never stop. We are a busy parish. We perhaps do not excel in suppers and card parties; our parish does not buzz outside in the streets perhaps. But we think it does buzz inside the souls of its people. We believe this is the way it should be; we want it and like it this way. But this is not to say that we do not have our social activity; we simply try to keep it in its place.



From Left to Right: Mr. C.W. Fullerton, Perpetual Deacon; Father Robert Hill Curate; The Rector, The Rev. S. Tagart Steele Jr.; Father Edward Mansley, Curate; Sister Mary Theodora, S.S.M.

Our Staff

In order to worship, to teach and to minister, a parish must have a staff, the clergy who have the authority to conduct God's worship, to teach God's Word and to minister God's sacraments, and the necessary assistants to help them in their work, those who assist the clergy at the altar as did the Levites in the Old Testament, those whose song lifts the hearts of the people to the heavenly throne in praise and adoration and those who care for God's house that it may be a fit place of meeting between God and His people. Here at St. Luke's we are fortunate in being able to maintain a large staff so that a truly team ministry can be exercised. Our staff consists of three priests, our rector, the Rev. S. Tagart Steele, Jr. and his two curates or assistants, a Perpetual Deacon, Mr. Carl W. Fullerton, a member of the parish who exercises a limited ministry in Deacon's Orders while supporting himself by secular employment, a parish sister, Sister Mary Theodora, S.S.M. an organist and choirmaster, a master of ceremonies, a full-time parish secretary and a sexton. We are fortunate in having within the parish a convent maintained by the Society of St. Margaret, an order of nuns in the Episcopal Church having a number of houses in and outside of the country and engaged primarily in nursing and spiritual work among women and girls.



From Left to Right: Mr. Raymond Brown, Sexton; Mr. Fred Koch, Master of Ceremonies; Mr. Edward Siddall Organist and Choirmaster.

Our master of ceremonies at St. Luke's is Mr. Fred Koch, a layman and vestryman who has been active in the parish his entire life. Mr. Koch supervises the some thirty men and boys who assist the clergy at the altar during divine service and make possible their fullest and most perfect worship. He is responsible for the ceremonies of our services of worship and their execution. Some type of ceremonial is inevitable to any worship that is done "decently and in order". Mr. Koch frees the clergy for prayer. Mr. Edward S. Siddall is our much loved organist and choirmaster. He has under his direction another thirty men and boy choristers and at his disposal one of the finest organs at least in this part of the country. The Episcopal Church holds music so important in the bringing of the individual soul to God that it has made it a matter of Canon Law. It is Mr. Siddall's responsibility to execute this particular aspect of Canon Law in the art. We are very proud that St. Luke's is noted for the musical (as well as visual) beauty of its worship and for the musical and religious training of the men and boys that sing and that have sung in its choir. Our sexton, Mr. Raymond D. Brown, is responsible for the supervision and execution of the janitorial maintainance of the property; he is the keeper of God's house, the church building which covers the altar where God's sacrifice of praise and thanksgiving is offered.

Our Devotion

In every parish there are those who, by reason of God's call, their special need, or a fullness of devotion, find the scheduled services of worship insufficient for their spiritual aspirations. For these devout souls there must be additional means of giving vent to their love for and service of God and their following of Jesus. St. Luke's does not fail to minister to these people; in our parish we have four organizations ministering to their longing for a fuller life with Our Lord, the Brotherhood of St. Andrew, the Daughters of the King, the Confraternity of the Blessed Sacrament and the Guild of All Souls. The Brotherhood of St. Andrew is an organization of men and boys whose activity is a special work of prayer and spiritual service to the parish. The Daughters of the King is an organization for women and young women that has for its program a similar work. The Confraternity of the Blessed Sacrament and the Guild of All Souls are devotional societies in the Episcopal Church for both sexes and for young and old. The former is dedicated to a special devotion to Our Lord Jesus Christ really present, as Anglicans believe, in the Blessed Sacrament of His Body and Blood, the Holy Communion. The special object of the latter is prayer for the dead as we Anglicans are taught to do by our Book of Common Prayer. Our devotion is not solely private; a service of Vespers and Benediction of the Blessed Sacrament is held once a month on the first Sunday evening and Requiem Masses are said weekly for the repose of the souls of the faithful departed.

Our Women

One of the great strengths of the Church throughout the ages has been the zeal of its faithful laywomen. So it is in the Anglican Communion and the Episcopal Church; so it is here at St. Luke's. The annual Thank Offering of the women plays an absolutely essential part in the missionary work of the parish and Church; the religious energy generated in the yearly programs of the various women's groups is an energy that radiates throughout the parish and the whole Church and nourishes them; the social intercourse welds the women, the parish and the Church together as a family unit so that the concern of one becomes the concern of all, the manifestation of true Christian love. Here at St. Luke's we have three separate organizations for women for the developing of their religious and social fellowship and their service to the parish and Church. These organizations are the Women of St. Luke's, Daytime Branch, the Women of St. Luke's Evening Branch and St. Martha's Guild. These are not competing groups; each has grown from a definite and special need among the women of the parish and their development in meeting these needs has resulted in three groups that complement each other and in one of which any woman of whatever circumstances, usual or unusual, could find a suitable religious and Christian outlet for her own special gifts and interests. In short, our women play a vital role in our parish life.



THE PARISH HOUSE: The Center of our Service and Social Activity

Our Service

It is possible that by this time there are those that have a picture in their minds of a very religious and a very impractical group of people at St. Luke's Church, people who spend all of their church time in a religious ivory tower. We hope however that these individuals on a second reading of this portrait or, preferably, through personal investigation will find what we hope the majority have already spotted, a very down-to-earth practical parish, thoroughly at home and happy in God's creation and man's use of it. This is well brought out we trust by our two service organizations, both thoroughly practical and both devoted to religious ends. They are the Embroidery Guild and the Cancer Dressing Group. Our Embroidery Guild is known over a large part of the nation for its vestments and altar hangings and linens. This is no exaggeration; the Guild constantly operates with a backlog of orders from many locales that would be the envy of any professional organization in the field. The work of the Cancer Dressing Group is a work that should speak for itself both in practicality and in Christian love and mercy for our neighbor and more especially for our suffering neighbor. Nor are these the only extent of our parish service whether by individual or group. We are practical people; we teach and practice service both individually and in our many organizations, service to each other, to our neighbors and to the community. At the same time, we are not afraid to put devotion to our divine Lord first in all things.

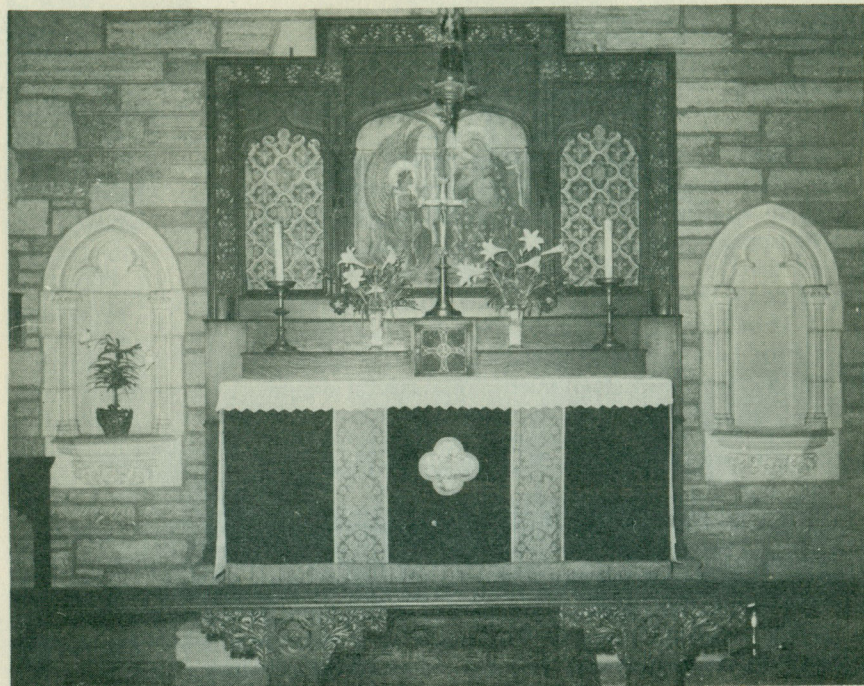
Our Youth

I suppose it is almost in the nature of things that the young people should come last in any description of parish activities such as this because they are last so to speak in the process of time. We certainly don't mean to imply however that at St. Luke's the youth of the parish are relegated to that inferior position so often reserved for them in the churches of an older community such as Germantown. We are rather thoroughly aware that our young people are the foundation upon which the future of St. Luke's must be built and because of this we strive to give them the central position in parish life that such a foundation deserves. At present there are three organizations here at St. Luke's specifically set apart for our youth, the Girl's Friendly Society, the Young People's Fellowship and the Young Adults Group. The Girl's Friendly Society is for younger girls and provides for them various activities built around Christianity and the Church thus building in them a religious background and attitude of permanent value. The Young People's Fellowship is a mixed "teen age" group with the purpose of binding the Church's youth to the Church at an age when they are under constant stress and inducement to desert the Church. The Young Adults Group at St. Luke's is a relatively new organization binding together mainly the younger married people living at some distance from the church and in the process of raising a family who because of these circumstances are unable to participate fully in the parish life heretofore outlined. While St. Luke's may be old in years we strive to keep it young in heart, in outlook and vitality.



Our Invitation

You and we of St. Luke's Church are neighbors. Neighbors should get to know each other. This is especially true at this time when on all sides people are rediscovering the invincible truths and values of historic Christianity and Christians are rediscovering each other. We invite you to pay us a visit. You will be sincerely welcome. We are celebrating our one hundred fiftieth anniversary. We ask and hope that you will help us celebrate this event of community significance in Germantown by making a number of visits as our anniversary celebration progresses. We want you to get to know us; we want to get to know you. We look forward to meeting you. As they say in the advertising world, there is no obligation. The pleasure will be all ours. Please - look us up. And may the peace of God which passeth all understanding keep your heart and mind in the knowledge and love of God and of His Son, Jesus Christ Our Lord.



THE LADY CHAPEL: A Center of our Devotion

Our Thanks to:

The Rector, the Rev. S. Tagart Steele, Jr., for permission
to publish this parish portrait.
Mr. Edmund Dubbs for the cover design.
Mr. Francis Lorrilliere for the photographs.
The Young Adults Group for their sponsorship of this booklet.

TRINITY PRESS

Trinity Episcopal Church
Amler, Pennsylvania

Parish Directory

Rector - The Rev. S. Tagart Steele, Jr., D.D.
The Rectory Telephone: GERMantown 8-7501

Curate - The Rev. Robert W. Hill
Residence Telephone: GERMantown 8-9193

Curate - The Rev. Edward H. Mansley
Residence Telephone: CHEstnut Hill 8-4332

Perpetual Deacon - The Rev. Carl W. Fullerton
Residence Telephone: GERMantown 8-9774

Parish Sister - Sister Mary Theodora, S.S.M.
Parish House Telephone: GERMantown 8-9193

Sisters of St. Margaret
S. Margaret's House Telephone: VICTor 4-4612

Choirmaster and Organist - Edward S. Siddall
Residence Telephone: MURray 8-0364

Parish Secretary - Mrs. Jane B. Snyder
Parish House Telephone: GERMantown 8-9193
Office Hours: 9:30 - 3:30

Sexton - Raymond D. Brown
21 E. Coulter Street - Telephone: GERMantown 8-8729

Parish Organizations

The Women of St. Luke's (Daytime). 1st Thursday, 10:30 a.m.
The Women of St. Luke's (Evening). 2nd Wednesday, 8:00 p.m.
St. Martha's Guild Every Monday, 8:00 p.m.
Young People's Fellowship. Every Sunday Evening
Young Adults On call of Director
Embroidery Guild. Every Tuesday, 10:30 a.m.
Daughters of the King 2nd Monday, 8:00 p.m.
Girls' Friendly Society. Every Monday, 3:30 p.m.
Confraternity of the Blessed Sacrament. First Sunday, 5:00 p.m.
Guild of All Souls. See Schedule for Requiems
Cancer Dressing Group. 1st, 3rd and 5th Thursday, 10:30 a.m.
Brotherhood of St. Andrew. 2nd and 4th Thursday, 8:00 p.m.
Acolytes Guild. On call of Director
Choir. Consult Choirmaster
Vestry 2nd Monday, 8:00 p.m.